

sanctuary slaughter the animal, consume its flesh, and give the sufferer the benefit of their prayers.¹

The example of Nyakang seems to show that under Com-favourable circumstances the worship of a dead king may develop into the dominant religion of a people. There is, with Osiris, therefore, no intrinsic improbability in the view that in ancient Egypt the religion of Osiris originated in that way. Certainly some curious resemblances can be traced between the dead Nyakang and the dead Osiris. Both died violent and mysterious deaths: the graves of both were pointed out in many parts of the country : both were deemed the great sources of fertility for the whole land : and both were associated with certain sacred trees and animals, particularly with bulls. And just as Egyptian kings identified themselves both in life and in death with their deified predecessor Osiris, so Shilluk kings are still believed to be animated by the spirit of their deified predecessor Nyakang and to share his divinity.

Another African people who regularly worship, or rather The spirits used to worship, the spirits of their dead kings are the $f[\hat{c}_s^a\hat{c}_{or}]$ Baganda. Their country Uganda lies at the very source of shipped the Nile, where the great river issues from Lake Victoria Uganda of Nyanza. Among them the ghosts of dead kings were placed Central on an equality with the gods and received the same honour and worship ; they foretold events which concerned the State, and they advised the living king, warning him when war was likely to break out. The king consulted them periodically, visiting first one and then another of the temples in which the mortal remains of his predecessors were preserved with

religious care. But the temple (*inalold*) of a king contained only his lower jawbone and his navel-string (*imdongo*); his body was buried elsewhere.¹² For curiously enough the Baganda believed that the part of the body to which the ghost of a dead man adheres above all others is the lower jawbone; wherever that portion of his person may be carried, the ghost,,in the opinion of these people, will follow it, even to the ends of the earth, and will be perfectly content to remain with it so long as the jawbone is

¹ C. G. Schligmann, *op. cit.* p.² Rev. J. Roscoe, *The Baganda* 227. (London, 1911), p. 283.